Sharada Peetha Research Series VII

Sharada Peetha Research Centre

Karan Nagar, Srinagar, Kashmir, (India).

OFFERS

BIRTHDAY FELICITATION

(ABHINANDANAM)

(On 11th April, 1972)

TO

MAHAMAHESHVARA YOGIRAJ RAJANAKA

SWAMI LAKSHMAN JI

कुम-श्रोतम सन्थाः च्छु सन्थन मञ्ज् ।
यमि व्रोवु मूहतः राग सामानः सन्ज ।
शिव-तत्व निष्ट आसि निराकार ।
स्वामीजिय आसिनव त्वहि सोन जय जयकार॥

Price Rs. 2/50

Lord Buddha, Apostle of Peace *(Śānti)*,
Truth & Non-violence *(Satya and Ahimsā)*,
Sitting in *dhyāna āsana* prior to his delivering
his First Sermon. Stone, Gupta, Sarnath,
5th century A. D.

Lord Buddha, on they lotus—throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and Ultimate ?
What peace, unravished of our ken,
Annihilate from the world of men ?

HIS HOLINESS MAHĀMĀHESHVARA PŪJYA SWĀMĪ LAKSHMAN JI'S 64TH BIRTHDAY FELICITATION ADDRESS (*ABHINANDANAM*)

—*BY* DR. R. K. KAW

Introductory (Appreciation) :-

It is a pleasure, and a privilege too, to have the opportunity of paying a tribute to our Pujya Gurudev Swāmi Ji, and to felicitate him on his 64th birthday. I knew Swāmi Ji, first, half-a-century ago, when I was reading in the S. P. Middle School, which was lodged in a house of his father Shri Narayan Dass, at Fateh Kadal. I saw the boy Lakshman, occasionally, and it was then said about him that he had turned a saint and renounced the world in his early age, determined to remain above the temptation of the worldly attachments like riches. wife and children, and to live as a celibate (brahmachāri). He had not agreed to marry in spite of his father's efforts to make him a house-holder. For about fifty years I never took any notice of nor interest in knowing how the boy Lakshman was faring During this long span of half-a-century, I too took strides in my own chosen path, having taken a vow to serve *Saraswati* all my life, as a life-long student, as Swāmi Ji had to follow his own chosen holy path.

Luckily, I came in cantact with four saintly, noble-minded and exalted souls, the great scholars whom I adopted as my gurus, one after the other, in connection with my studies and service of Indology and Culture, I first worked (in my boyhood) as a student of *Vedānta* under my first Guru Swāmi Madhavanand Ji; next as a student of *Darshanas* under my second Guru Shri Srichand Shastri, the Principal of Raghunath Mahavidyalaya, Jammu; then, as a student of Philosophy, Eastern and Western, under my third Guru Prof. Padma-bhushan Dr Siddheshwar Varma (D. Litt.), when I was preparing my thesis for Ph D. degree of the Punjab University. Next, I came to be associated with Padma-bhushan Dr. Vishva Bandhu,

Director of Vish. Vedic Research Institute and Indological Institute (Panjab University), whom I chose as my fourth Guru, while working under him in that Institute. My life was being moulded into a peculiar character under the influence of these great men. A study of these four examples of high-souled personalities itself, more than their teaching or guidance, was an inspiration to me, preparing me unawares for the service of Indology and Culture.

It had never struck me all these years that I had yet to adopt another Guru for inspiration and guidance in my new mission, and the aspiration of my life, for which now I desire to live many more years, at this late age when I am three years older than Swami Ji. I would be the last man to cherish *moksha* for myself, since the great ideal before me is "*sarve bhavantu sukhinah*", and, like Lord Buddha, I would 'refuse to enter *Nirvāna*, until the last devil on earth had first entered it'.

Some years ago, I happened to pay a visit to a friend of mine the late Prof. J. L. Kaul, on his daughter's marriage, and, Lo! a great pell-mell occured there, when a car arrived with some personalities to visit the Professor on the occasion. Owing to a great crowd surrounding them, I could not see who they were. I only saw people bowing down prostrate before them, as did the devotees of Lord Buddha when they saw him. I was simply astonished to see that people have so much faith in saints and sadhus, and in their blessings. After this occasion, once, in Jammu, a few years back, Swami Ji happened to pass by Pakka Danga street and I saw him and paid my respects to him in my usual way, but the Swami looked at my face with his inborn simplicity and innocence After my fourth retirement from the Panjab University service, when I came to Srinagar, in 65th year of my age, it occured to me one day that I should approach the Swāmi for his darshan, though I never believed that. time had came for our Sharada Peetha Research Centre (founded by me in 1958) to be reorganised with the inspiration and blessings of Swami Ji Accordingly, on 3rd October, 1970, I wrote a letter to him to see him 'and make a present of our Institute publications. Before receiving any reply to my letter, I, personally, went, on one Sunday, to see Swami Ji at his Ishvar Āshram (Nishat) He received me with his usual goodness and

cheerfulness, when I introduced myself and presented my books to him.

By and by, after our first meeting, I continued visiting Swami Ji on some sundays, I am thrilled to see Swami Ji's divine personality and spiritual glory. The Ā s h r a m remains packed with his devotees and disciples, having a deep spiritual yearning in t h e i r minds, as well as other visitors, some of whom come there for his darshan, some to listen to his *vyākhyans* (discourses) some to touch his holy feet for his blessings, and so on. One feels that the moment he visits the Swami, he is overwhelmed with his godliness, kindness and generous readiness to help and give his blessings to all those who approach him, without any distinction of faith o r creed.

Swami Ji is an extraordinary seeker of truth. From his early age, this was his sole ambition, He seems to have been born with an indomitable will, a dauntless determination, and an all-defying spirit of independance and patience, and readiness to go through all stages of Samādhī or meditation. Truth can be visualized only by one who puts his entire life in tune with the Ultimate Reality and when the aspirant immerses himself in it day and night, having the goodness of character, all-round discipline of the body, the senses, the mind, the heart and the intellect. I believe, bv dint of all such disciplines, Swāmī Jī has realized the Truth and penetrated into the deep realms of spiritualism.

Apart from the veneration people have for Swāmī Jī for his self-discipline and spiritual insight, many come and throng round him to be benefitted by his vast knowledge of Kashmir Shaivism and his simple and easy way of explaining the difficult maxims of philosophy He talks things with clarity, not merely from his scholarship but also from his spiritual experience. In fact, in his *vyākhyāns* he can never dissociate real intellectuality from spirituality, even for a moment He finds an adequate opportunity for his full spiritual self-expression when he is invited to deliver his *vyākhyāns* especially at our Centre In his words one does not fail to find 'the tone and depth of Abhinavagupta' and sweetness and novelty of Utpala. He is a reincarnation, in the present time, of those seers and sages of

Shaiva lore who found their highest self-realization in the pursuit of truth and knowledge, and bliss in the kingdom of spirit, where wordly allurements like riches, prestige and position and titles concern them not

And, finally, I am struck with two facets of Swami Ji's life, one is that of renunciation (for search of truth), and the other of spiritual kinship with all who gather round him, without any distinction This is indeed a unique combination. Although he has renounced the world and prefers to pass most of his life in seclusion, yet he cherishes to make his whole *pariwār* (gathering) as one family (kutumba) and feels a great delight in their midst, I remember when on the last sunday, he took leave of the congregation to go out of the valley for two weeks (in this winter), he expressed a desire that if his whole *pariwār* were accompanying him, he would indeed be very happy to pass a longer time outside,

Swāmī Ji's services to the philosophical literature of Kashmir are significant, as is evinced by his edition of *Gītārtha saṁgraha* of Abhinavagupta, his edition of *Utpalastotrāvali* with his is Hindi Commentary and foot-notes, and his so many other works and articles.

May Lord Maheshvara bless the Swāmī Jī to witness yet many many happy returns of his birthday, so as to be an ever fresh fountain of inspiration and an ever-bright beacon-light for an ever-increasing number of his disciples, devotees and others.

Obeisance to dear Swami Ji,

Swami Ji's Birthday Felicitation (*Abhinandanam*)

Dear Pūjya Swāmī Ji,

We, your disciples and devotees (bhakhtāh), have assembled here, today, to present this Birthday Felicitation Address (*Abhinandanam*) to your holiness with our deep affection (*prīti*) and profound reverance (*bhakti*) for your esteemed self, expressed, as it is, in Oriental tone.

We believe, in thee, our Gurudev, *Vishvottīrṇa* (the Infinite) has embodied Himself in the limited form of this *Vishva-rupa* with the sovereignty of His will (*icchā, svātantrya*)

विश्वोत्तीर्णों स्वेच्छया विश्वरूपः गुरुरूपत्वम् उपागतः,

a Bodhisattva, as it were, having descended upon the earth from amongst the gods of the heaven of Tusita —

देवेभ्यस्तुषितेभ्योऽथ बोधिसत्वः च्युतिं व्रजन्,

for the good of humanity, dispelling the darkness, of ignorance from mankind —

यश्च मानवानां तिमिरहरणः सज्जनानां हिताय मर्त्यलोके अवतीर्णः,

whose very sight (*rūpam*) gives happiness. joy and cheer to men —

रूपं यस्य निखिलजगतां हृत्प्रमोदस्य हेतुः.

Thou offereth the drink of nector of Shaiva lore, flowing from the lotus of thy mouth, to masses of thine devotees —

यः शैवाख्यं परमम् अमृतं स्वाननाब्जात् निर्गतं भक्तवृन्दान् पाययति.

With thy smiling face, thou explaineth the difficult maxims of philosophy in a simple and easy way. removing all the doubts from the learners—

व्याख्यानेन प्रहसितमुखः कर्तनः संशयानाम्.

Not only dost thou thyself pass over the deep ocean of evil, agitated by waves of anger, intoxication and fear, but also ferryeth thou the people across the same —

यो हि क्रोध-मद-भय-तरंग-चलं दोषसागरम् अगाधम्
न स्वयम् एव प्रततार अपितु लोकम् अपि व्यतारयत्.

Thou art one of those ascetics, who perform hard penance, regardless of the comforts of their bodies, with their minds fixed upon the path of righteousness and happy in their toil (directed to the good of humanity) —

निरपेक्षाः शरीरेषु धर्मे यत्र स्वबुद्धयः। संहृष्टा इव यत्नेन तापसास्
तेपिरे तपः। तेषां पद्पद्धतिम् एव अनुव्रजन्तो ऽधुना भवन्तो ऽवलोकयन्ते.

Being a born Yogin (*Sahaja-yogī*) and one whom *tapasyā* is a rich possession (*tapodhana*). thou art absorbed in performance of extremely hard penance from thy very early age, with thy mind fixed on the Ultimate Truth --

सहज-योगी तपोधनः भवान् बाल्यादेव दुःसहे परमतपसि वर्तमानः.

Being a born devotee of the Lord Maheshvara, thou hast become a worthy recipient of His gift of the knowledge of the esoteric doctrine of Pratyabhijnā—

कथंचिद् आसाद्य महेश्वरस्य दास्यम् .

Thou dost not feel joy when honoured, nor unhappiness when shown disregard—

प्रतिपूजया न हृष्यति न च अवज्ञया शुचमाप्नोति.

With a desire to uplift suffering humanity (*Pashu-pramātā*) lying lost in the marsh of the evils of the world, thou hast found a way out for him in the precept of "*Udyamo-bhairavah*", i. e, making decisive effort to bring under control all passions and thus become a *bhairavaḥ* (the powerful).

अज्ञानपङ्कनिमग्नानाम् उद्धाराय सुकरम् उपायम् अविदद् 'उद्यमो भैरवो' यः.

With thy profound knowledge and eloquence, thou inspireth many of thy disciples and giveth them delight like the moon with its nectarious beams and removeth their darkness of ignorance with thine light (of knowledge) like the sun —

शैवाम्नाय प्रवचनरतिः शंकरो यो हि देवः, पीयूषांशुर इव सुवरुचा ह्लादयन्
शिष्यसंघान् दीपत्या भास्वानिव हृदय पङ्करुहोद्बोधहेतुः.

That glorious embodiment of spiritual illumination, shining with the light of divine wisdom is not in the least tired of imparting knowledge to us, thine thirsty devotees —

ज्ञानपिपासार्तेभ्यो ऽस्मभ्यं ज्ञानामृतदानात् श्रीमन्तः
ज्ञानप्रकाशस्वरूपः जातु न विरमन्ति.

May our mouths be more and more beautifully adorned by singing sweeter songs for thee —

त्वत् प्रलापमयरक्त-गीतिका नित्ययुक्त-वदनोपशोभिताः स्याम.

Dr. R. K. KAW (*Director*)

11th April 1972.

On behalf of the members of the Sharada Peetha Research Centre, Karan-Nagar, Srinagar,
and on behalf of the devotees of Ishvar Ashram, and others gathered.

अथ गुरुस्तुति-प्रारम्भ:

A) Sankrit

१) विश्वत्तीर्णं चिदानन्दं साकारत्वम् उपागतम् ।
गुरुरूपतया वन्दे प्रत्यक्षं लक्ष्मणं शिवम् ॥

May we offer obeisance to Shivā, who is beyond this mundane existence, who abounds in conscious beatitude and who has embodied Himself and stands before us in the form of our Guru, Rev. Lakshmana Ji.

२) स्तौमि भक्त्या लक्ष्मणम् एकं शिवरूपम् ।
यस्मिन् करुणामैत्रीप्रज्ञाः स्फुरन्तीत्थम् ।
यस्मिन् दृष्टे नश्यति तत्संसृति दुःखम् ।
तं संसारध्वान्तविनाशं गुरुमीडे ॥

Obeisance to thee, O Lakshmana Swami, *Shiva*-incarnate, who manifests compassion (*karuna*), friendliness (*maitri*) and divine wisdom (*prajñā*). By whose *darshana*, the evils of this *samsāra* are annihilated. May I bow to the dispeller of the darkness of ignorance, our Guru.

३) आचार्येभ्यो लब्ध सुसूक्ष्माच्युत-तत्त्वाद् ।
वैराग्येणाभ्यासबलाच्चैव दृढिम्ना ।
भक्त्यैकाग्रध्यानपरो यो वेत्तीशम् । तं .. ॥

Who has found God (*Ishvara*) by realizing the Profound and Absolute Truth from his Gurus, by *vairāgya* (asceticism), by a great force of *abhyāsa* (yogic practices), by *bhakti* (devotion), and by concentration and meditation (dyāna).

४) प्राणानायम्योमिति चित्तं हृदि रुद्ध्वा ।
नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।
क्षीणेचित्ते शाम्भव-तत्वं हि वेत्ति यः ।तं... ॥

Having suppressed his breath (in *Yogabhyāsa*) and concentrating his mind on the sacred word "*Om*", and thinking about nothing else, fixing it (mind) again on the same (*Om*), who realized *Shāmbhava Tattva* (Reality), on relaxation of his mind, I bow to him.

B) Kashmiri

१) प्रत्यभिज्ञानुक अमृत मे चावतम् ।
सत्गुरु हावतं गटि मञ्ज: गाश ।

May I drink (deep) the nector of *Pratyabhijñā* doctrine; O true Guru, show me the light in the dark.

२) प्रकाशः विमर्षः ग्यानः-रूप आसवुन ।
गोमुत च्छूस ब अज्ञानस मञ्ज् ।
श्रोन च्छुस ज्ञानच वथ मे वुछिनावतम् । सत ॥

Abounding in *jñāna* (knowledge) and being endowed with the innate powers of *Prakāsha* and *Vimarsha* (thought and action), I am sunk in the abyss of ignorance. I am blind, O Guru; show me the way to the realization of truth.

३) छुयि काम क्रोधयि त मुह संसारई ।
ममतायि सूति विस्तारई म्योन् ।
समतायि सूति यमि मञ्जः मुकलावतम् । सत् ... ॥

Kāma (desire), *Krodha* (anger) and *Moha* (bewilderment) are the evils of this *samsāra* (world); My self is abounding in selfishness (mamatā); May I, O Guru, be free from all these evils.

४) ज्ञानकि नेतरी वारः मुचरावतम् ।
पम्पोष ज़न फुलः नावतम् मन ।
अद्वैतः भावः किन पानस मे छावतम् । सत् ...

Open fully my eyes of discrimination (*Jñāna*); May the flower of my mind bloom like a lotus; May my self be adorned with the sense of unity (*Advaita*), O Sat Guru.

५) म्योननाव कृष्ण छुई छम मे चान्य आश ।
भावतम् प्रत्यभिज्ञानुक गाश ।
यत् जन्मस मञ्ज पुषः मतः पावतम् । सत ॥

My name is Krishna; I have placed my hope in thee. Show me the light of *Pratyabhijñā*, so that I may not fail in achieving my ambition (aspiration) in this life.

C)

१) स्वामी जियः आसिनव त्वहि सोन्न जय-जय-कार ।
सत् गुरु भावितव सत् विचार ॥

Hail to thee, O, Swami ji, Impart unto us the comprehension of Truth, O, Sat-Guru Ji;

२) अविद्यायि हुन्द असि कासिव गटःकार ।
असि खुतः बुड़ च्छुवनः कांह उपकार ।
धर्म च नावि क्यत दियिव असि तार । सत... ॥

Dispel from us the darkness of ignorance.
There is no greater favour (kindness) than this;
Ferry us across this mundane river in the boat of Righteousness;
Hail to thee, O, Swāmī Ji.

३) बन्धकुस च्छुइ, यस च्छुई विषयराग ।
मुक्त कुस, यमि तत् कुरमुत च्छु त्याग ।
पननुय च्छु बन्ध - त पननुय मुक: - जार ! ॥ सत...

Who is fettered (with shackles)? It is one who is addicted to sensual pleasures. Who is free from fetters? It is he who has given up attachment to the objects of senses. Man fetters himself (by shackles); man sets himself free from fetters. Hail to thee, O, Swāmi Ji.

४) कुस कठयुन नरकाह, सु गव राग: द्वेष ।
स्वरग: पद् कुस गव, तमिकुथि न लेष ।
त्रेषिहृति: च्यत: ज्ञान: अमृतधार । सत ...॥

Which is violent (fierce) hell? It is attachment (with some beloved ones) and hatred with others. What is the state of heaven? It is being completely free from attachment and hatred (i. e. being equanimous). May you drink deep the nector of knowledge (*jñāna*) with a great thirst (for it).

५) सुख: निद्रा कुस:, समाज्ञ हृज़् त्यथ ।
जाग्रत कुस, चारुन सत् असत् ।
दूषन द्युन बुन बुन विस्तार । सत—॥

Which is the blissful sleep? It is the state of *Samādhi* (meditation). What is the waking state? It is the state of discriminating real (*sat*) from unreal (*asat*), when one gives up all his blemishes. Hail to thee. O, Swāmi Ji.

६) शत्थुर कम-चे; पननीय च्छ्यि इन्द्रिय ।
मित्थर तिमय यलि करिज्यक ज़य ।
कुनिविज़ि च्छ्य शीतल कुनि विज़ि नार । सत ॥

Who are your enemies? (They are) your own senses.
They are your friends when you conquer them.
Sometimes they are calm (cold), sometimes excited (fire). Hail to thee, O, Swami Ji.

७) दरिद्र कुस, यस च्छय तृष्णा जीठ ।

धनवान कुस च्छु, युस च्छु सन्तोष! सीत ।

सन्तुष्ट रोज प्राव आनन्द द्वार ॥ सत

Who is pauper? It is one who has excessive greed.
Who is wealthy? One who is full of contentment.
Be contented and attain to the gateway of bliss (beatitude).
Hail to thee, O, Swami Ji.

८) जिन्दय मृदमुत कुस च्छु, परम आलसी !

केवल वुच्छान अच्छिव, सु निर् — उद्यमी ।

वुद्योग करुन च्छय ज़ीवनुक सार । सत .. ॥

Who is dead while living? He is one who is extremely idle and inactive. That lazy man is only looking with his eyes; Making effort (i.e. active life) is the essence of life. Hail to thee, O Swami Ji.

९) फांसि लुगमुत च्छु कुस, यस च्छि ममता ।

कुस मद च्छु चुर, मूढ़-सत्त अविद्या ।

जीवदारियन च्छु सूई वुड़ अन्धकार ॥ सत . ।

Who is on the gallows (to be hanged)? It is one who has selfishness (*mamatā*). Which madness (intoxication, passion, or arrogance) is great? It is ignorance, together with 'delusion, infatuation and folly'. This is the great (deep) darkness for the living beings (men).
Hail to thee, O, Swami Ji.

१०) अनेन मंज ओन कुस, च्छु कामी जन ।

कुस मरुन च्छु मरनन मञ्ज कठिन ।

पननुय कृत्यकर्म अप: यश: दार ॥ सत ...।

Who is (really) blind among blind? One who is passionate;
Which death is more fierce among deaths?
It is one's own action which brings bad reputation to man. Hail to thee O. Swami Ji.

११) भूषनन मञ्ज शील जान भूषन ।

तीर्थ कुस ओत्तम, पनुन शुद्ध मन !

सूई गंगा त जमुना हरिद्वार ॥ सत —॥

Among ornaments character (*shila*) should be known as a better ornament.
Which is the best shrine ? It is one's pure mind.
That is as sacred as the river Ganga, the river Jamuna and Haridwar.
Hail to thee, O, Swami Ji.

१२) कुस रोग ज्यूठतय क्रूठ आसुन ।
संसार ग्रुथ्युथ दुखी भासुन ।
तत् क्या च्छु अवशद, शुद्ध विचार ॥ सत— ॥

Which disease is long and severe ? It is looking at this world, under all circumstances, as full of suffering and misery.
What is the medicine for this disease ? It is pure and clean thinking.
Hail to thee, O, Swami Ji.

१३) गुरु कुस, जि युस कॉर हित-उपदीश ।
शष कुस, युस आसि भक्ति-भावः शीश ।
विषयरसः निषि आसि निराहार ॥ सत— ॥

Who is a worthy Guru (spiritual guide)? It is he who gives teachings and admonitions for the benefit (of his disciples).
Who is a worthy *shisha* (disciple)? He is one who is wholly devoted to his Guru; he will have no taste for sensual pleasures and will abstain from them. Hail to thee, O, Swami Ji

१४) कुस-ओत्तम सन्थाः च्छु सन्थन मञ्ज ।
यमि त्रोवुः मूह्ः तः रागः सामान ? सञ्ज ।
शिवतत्वनिष्ट आसि निराकार ॥ सत् — ।

Who is the best saint among saints?
It is he who has given up all allurements (infatuation) and attachments, and also acquisition of worldly objects.
He remains occupied in meditation on Shiva, the highest Reality, without being disturbed. Hail to thee, O, Swāmi Ji.

१५) शिवधाम प्रावनस क्या सना हीत् ।
रीत त्रावित वरिज़ि तमिचिय प्रीत् ।
शम सन्तोष सतसंग विचार ॥ सत्

What is the means of attaining to the abode of Shiva ?
This object is achieved by giving up all customary rituals and being devoted to Shiva exclusively. Conquer your senses; be contented; and associate yourself with an assembly of saints to be a thinker (spiritual-minded). Hail to thee, O, Swami Ji.

१६) कुस जर छु जीवः दारियन, अचीतना ।
मूरख कुस छु, यस छय अविवीकता ।
सत असत जाननस न तस अधिकार ।। सत् — ।

What deafness lies in the living beings (viz. men)? It is the lack of awareness of the spiritual path (which leads to the highestgoal) Who is an idiot ? He is one who has no discrimination (is ignorant). He is not entitled to know real from unreal (truth from falsehood). Hail to thee. O. Swami Ji.

१७) कुसः काम छिछ प्रेयवनि सुखदिव वूनि ।
शिव-भक्ति बिय वास-देवूनि ।
कुस ज्युन छु जान, निर्दोषः प्रकार । सत् — ।

Which work is pleasing and giving delight (happiness)?
It is the devotion for God Shiva and Vasudeva (Vishnu).
Which birth is good ? It is his whose life is not defiled by any defamatory act. Hail to thee, O. Swami Ji.

१८) वीद कुस छु युस दियः ब्रह्मविचार ।
बुद्ध कुसः छिछ युस छांडि परमार्थसार ।
शैव योगस (समावेशस) मञ्ज रोजि निर्विकार ।।सत— ।

Which is a true scripture ? It is those sacred books which give one thougt of the highest Reality *(Brahman, Maheshvara).*
Which is a fit intellect ? It is that which searches the Transcendental Being, the essence of everything, and that which rests undisturbed in *Shaiva Yoga* (meditation on Shiva).

१९) कुस लाभ बुड, बुड़ छु आत्मुकलाभ ।
चिदानन्द (शिवधाम) प्रावनुक रोज़ेस न ताभ ।
मन यमि ज्यून तमि ज्यून संसार ।। सत् — ।

Which achievement is great ? The knowledge (recognition) of Ātman (Self) is a great achievement. In that state one is impatient to attain to the abode of Shiva (abounding in conscious beatitude). One who conquers his mind, conquers this world.
Hail to thee, O, Swāmi Ji.

२०) वीरन मञ्ज कुस छु बुड़बलवीर ।
सहमुत छु यमि कामदीवुन तीर ।
विचारः चिय कड़ि नमि तलवार ।। सत् ... ।

Who is eminently mighty among the mighty ?
It is he who bears patiently the darts of Cupid and unsheathes the sword of his thought (reason - to crush the Cupid's darts).

२१) बलवान धैरवान च्छु कुस उत्तम ज़न ।
संसारूकि-द्दश्य यस च्छ़िन मूह़न ।
काम-क्रोध जीनिथ त मूह्-अहंकार ॥ सत ... ।

Brave and courageous, who is the best of men ?
It is he who is not infatuated by the scenes of the world causing disturbance, who conquers desire (Kāma), anger (krodha), bewilderment (infatuation) (moha) and egotism (selfishness, pride) (ahaṁkāra).
Hail to thee, O; Swāmi Ji.

२२) राधाकृष्ण यलि मन शुज़रावक ।
परमानन्द शिवधाम च प्रावक ।
(गुरु-प्रसादसूति शक्तिपात प्रावक) ।
चित्विमर्शः दीप्तिमान निराकार ।
सतगुरु ...॥

O Radha-Krishna ! when you will refine (purify) your mind,
You will achieve spiritual power by the grace of your guru
(You will achieve the abode of Shiva abounding in conscious beatitude) ;
O, my gracious true Guru, endowed with plenitude of Prakāsha and Vimarsha (powers of Cit - Consciousness), lustrous one, peaceful (unpurturbed), impart unto me the comprehension of Truth.

PURPOSE OF GITĀ ACCORDING TO SHAIVA VIEW

—By Swami Lakshman Joo

Kashmir Shaivism is basically an enquiry into the truth of human experience It is a venture at discovering permanence in changefulness and universality in individuality. It, therefore, affirms the spirit of modern science. Studied in the right way, Kashmir Shaivism is bound to reveal its utility and charm to the modern mind There is a purposeful uniqueness in this system of Indian spiritual thought. To give an instance here, I would point out how the great Shaiva teacher Abhinavagupta explains the purpose of the *Gītā* in his *Gitārtha-saṁgraha* (a commentary on *Gītā*).

While trying to solve the problem of life in the light of the Lord's song, Abhinavagupta says: What is the main purpose of our life here? Why is our mind torn by conflicting duties and loyalties? These are the very difficult questions he sets out to solve in his commentary. The freedom from all our miseries, he very boldly and emphatically declares, can neither be obtained through the renunciation of the world, nor by hatred towards this world, but by feeling the presence of God everywhere, who is the inmost centre of each and every object.

There is an unceasing battle going on between Right (*Pāṇḍū*) and Wrong (*Kurū*) in one's own body (*dharma-kṣetre*) which is analogous to the war between Kauravas and Pāndavas. Each side strives to gain the upper hand. This famous conflict between the two sides shows how man should side with the Right ultimately to conquer the Wrong and thus become the instrument of God's good purpose on earth.

'*Dharmakṣetre*' signifies that the minds of people as they are by nature pure, get polluted by selfish interests and wicked thoughts leading them to the acts of vileness and wildness. Abhinavagupta explains '*māmakaḥ*' as vile and impure thoughts coming in man's mind by his inherent ignorance and selfishness (*māmakāḥ - avidyā-puruṣocitā avidyā-mayāḥ saṅkalpāḥ*) which lead him to use violence against his own fellow men, nay even against his own kith and kin. *Pāṇḍavāḥ* is explained as pure or good and wise thoughts, humanistic outlook, which are the result of persuit of truth and knowledge, by man (*Pāṇḍavāḥ* - śuddha-*vidyā puruṣocitā vidyātmānaḥ*). Ultimately there is the victory of the right.

STATES OF EXPERIENCES OF A YOGIN

—By Yogini Sharika Ji (Abridged and tr. from Hindi by Dr. R. K. Kaw)

Common perceivers experience only the three ordinary states: *jāgrat* (waking state), *svapna* (dream state) and *suṣupti* (state of dreamless sleep). Spiritual souls enter into *samāvesha* in the *tvryā* (the fourth state) and the *turyātī*ta (beyond the fourth state). According to the point of view of the Shaiva yogin, these commonly known

states assume the forms of so many sub-states. There are four sub-states in Jāgrat: '*jāgrat-jāgrat*' (known also 'abuddha'), *jāgrat-svapna*, ('buddha'), *jāgrat-sushupti* (*prabuddha*) and *jāgrat-turyā* (*su-prabuddha*). Yogis call *jāgrat* (waking state) '*pindastha*' and jñānis (realized souls) '*sarvatobhadra*'. There are similar sub-states in *svapna* (dreaming state): '*svapna-jāgrat*' (called also '*gatāgata*), '*svapna-svapna*' (*suvikṣipta*), '*svapna-suṣupti*' (*samgata*) and *svapna-turyā*' (*su-samāhita*). Yogis call *svapna* state '*padastha*' and Jñānis '*vyāpti*'. *Suṣupti* (dreamless sleep state) has also similar four sub-states: *suṣupti-jāgrat*' (called also *udita*), '*suṣupti-svapna*' (*vipula*), '*suṣupti-suṣupti*' (*shānta*) and '*suṣupti-turyā*' (*suprasanna*) Yogis call *suṣupti* '*rūpastha*' and *jñānis* '*mahāvyāpti*'. The three states are respectively conceived—*jagraat* as *pramэya-bhūmi*, viz. the world of objects of preception, *svapna* as '*pramāṇa-bhūmi*', the state or process of preception, and *suṣupti* as *pramātṛ-bhūmi*, state of perceiver. In order to explain *turyā* state, we must first distinguish between *pramā* (or *pramiti*) and *pramātā*. The *pramāta* state is that in which the perceiver is affected with the form of the objects, and the state of *pramiti* is that in which he is not so affected. *Pramiti* stage is a higher stage than that of *pramāta*. *Turyā* (the foursh state) has three sub-states only: '*turyā-jāgrat*' (called also '*manonmana*), '*turyā-asvapn*' (*ananta*) and *turyā*-suṣupti (*sarvā tha*). In Śaiva-sāstra, *Turyaa*-state is also called shakti-samāvesha. The commonly known *Turyaa-avastha* (the fourth state) is called by Yogis '*rupaatīta*' and by Jñānis 'pracaya'. Now we come to 'turyātīta avasthā' (the state beyond turyā or the fourth), also called Parama-dhāma. In this state there is complete cessation of Yoga discipline. It is only a state of the plenitude or fullness of jñāna (prasamkhyāna - the highest realization), where ultimately a Yogi reaches by abhyāsa. Jñānis call this state Mahā-pracaya as in it the Transcendental (vishvottīrṇa) and non-transcendental or cosmic (viśvamaya) states of Maheshvara are identified or get merged in experience. As for jñānis this 'avasthā' (state) lasts for good, so they call this stata 'satatodyata' also. (For the understanding of technical terms for all these states and for their comprehensive significance, the reader is advised to approach Swami Lakshman Ji and Yoginis Sharika Ji and Prabhā Ji and to refer to Sharika Ji's paper in Mālinī (Pp. 1-7) and also Tantrāloka).

SECRET OF PRATIBIMBAVĀDA (UNITY IN DIVERSITY)

—BY YOGINI PRABHA DEVI

(The conspectus of her paper in Mālini, by Dr. R. K. Kaw)

According to Pratibimbavāda theory, in Kashmir Shaivism Samvit or Caitanyam (Consciousness), with the sovereignty of its will, (Svātantrya), manifests on the substratum of itself (svabhittau) and as inseparate from itself (Svātmābhinna), this cosmos (vishva) with its diversity of objects (vedya-varga), sentient and insentient, just as reflections of objects are cast in a clean surface of a mirror. In the former case the substratum and the objects manifested are not separate from Samvit (Caitanyam), but in the latter case, the objects are separate from the mirror in which the reflections are cast. The theory explains how nature observes unity in diversity. The main doctrine that Kashmir Shaivism establishes is the doctrine of Shaiva Monism (Sarva-shivatā), i. e this cosmos is the embodiment of Śhiva, and equality of everything in nature (sarva-samatā). Śiva (the Ultimate Reality) is immanent in this whole universe consisting of diverse objects. In spite of diversity, there is unity in this diverse world, because one Shiva is the essence and identity of every thing that exists. There is equality in all things because one principle Shiva (Reality) makes them identical with one another. Shiva is the common thread that runs through the chain of diverse objects. It is this principle that maintains the system and order in this cosmos, otherwise all things would be in a state of chaos.

An aspirant has to realise this doctrine of Unity in Diversity as the only way to peace and happiness. The doctrine of Pratyabhijñā lays emphasis on the unity of mankind, the unity of all living beings, in fact, the unity of life in the entire univers When mankind awakes to this truth, universal brotherhood will follow. Then the man will spontaneously develop love for all creation. He will be free from hatred for any man. Iśāvāsyopaniṣad (veses 6 & 7) says, "He who sees all creatures in himself, himself in all creatures, does not show abhorrence to any one. Knowing all living beings to be one's own self, seeing the unity of mankind, how can there be delusion, suffering or sorrow?"

(N. B. The author recommends, in this connection, the study of "*Vishva-cit pratibimba*" theory in *Tantraaloka* III, and concepts of "*Aham-paraamarsha*" and "*Matṛkaa-cakra*" in *Maalinī Vijaya Tantra.*

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Gen. Editor Dr. R. K. KAW

The main object of our Research Centre is to revitalize our national Cultural in which are enshrined immortal principles of truth and non-violence, universal brotherhood and world-peace and the five great principles of Panchashila. The centre aims at bringing a 'renaissance of Man's spirit' and awakening consciousness af a 'spiritual kinship' and sense of unity and friendship among the peoples of the world, by cultural intercourse and mutual exchanges.

I long to go,

Lead me and my countrymen. O Almighty God!
into that glorious land of peace and plenty;
Where people are happy and observe the simple rules of life;
Where wars are unknown and nuclear is not known;
Where men and women have no fights and have equal rights;
And might is not right;
Where there is no disease, want and fear;
Where none begs none disputes, none envies;
None covets and none steals;
Where all have work and none is idle;
Where the lands are vast and water plenty,
Orchards full of fruits and fields green;
Where there is all beauty and no ugliness;
Where men have one religion and one shrine,
having a living faith in one loving Father - God of all;
Where people sing in ecstasy the joy of the living
presence of God;
Unto that land I long to go, my Master!

Som. N. Dhar.

Sharada-Peetha

विश्व-शान्ति :

Lord Buddha

(1) Research Centre (for Indology) set up (Dec 1958);

(2) International Board of Indological Studies set up (Feb 1971);

(3) World Buddhist Centre set up (Oct. 1971)

AT

SHARADA PEETHA RESEARCH CENTRE

KARAN NAGAR, SRINAGAR, KASHMIR, (INDIA.)

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FOREWORD

It is a privilege to introduce the *Buddha Jayanti Number* of this Series along with its renowned founder and scholar Dr. R. K. Kaw not only to the Buddhist World but to the scholars and savants in the East and the West. Sixty years ago, the Buddha captivated my fancy, as a school boy, and years later I read a lot of literature on Buddhism and contributed a number of papers thereon to some journals. There was a "*hiatus*" thereafter, until I, a believer in Time, came in contact with this indefatigable worker in the cause of Culture and his Sharada Peetha, and I was convinced that with scholars like him, the cultural heritage of Kashmir would once again be revived along with those scholarly traditions which had been set two thousand years ago when the Fourth Buddhist Council met in our "*Paradise on Earth*" under the patronage of the great Emperor Kanishka. And for that our Dr. Kaw may not only be responsible, but prove to be an immeasurable asset. It may not be out of place to add that his earnestness, his scholastic aptitude, his keen desire to give a fillip to the great Buddha's teachings in this land of Shaivism—where he shines like a star in the firmament of Pratyabhijñā—have made this Series see the light of the day, and I commend the present Number to all, so that every one is benefitted by the teachings of the great propounder of the *Ashṭamārga* (Eightfold Path).

It shall give me the greatest pleasure that the plot of land granted by the late Maharaja's Government to the Buddhists at Rajabagh is allotted to the Buddhist Centre started by Dr. Kaw for the propagation of Buddhist thought and allied doctrines.

KALOHAM !

28th May, 1972

Karma Yogi J. L. K. Jalali,
Chairman, Advisory Board,
Sharada Peetha Research Centre,
Srinagar.

INTRODUCTORY

It is a matter of great pleasure to present to our readers **the eighth** issue of the Series in honour of the **Buddha Jayanti. We pay homage** to Lord Buddha on this Happy *Buddha Pūrṇimā* day **on behalf of our** learned members and friends in India and abroad. **May the Lord grant** everlasting peace and tranquility to the whole mankind.

The *Buddha Jayanti* has been celebrated here under the auspices of the World Buddhist Centre attached to the Sharada Peetha Research Centre. It was after the Preparatory Conference of the Seventh Buddhist Council was held (at this Centre) that the establishment of the Buddhist Centre matured and it was duly inaugurated on the 2nd October, 1971 (Mahatma Gandhi's Birthday). This centse aims at becoming a World Buddhist Centre in its real sense in course of time and it is proposed once again to call under its auspices the World Buddhist Conference as soon as the necessary preparations are made and completed in consultation with our friends in India and abroad. The Council held last time could not hold its deliberations on the main problems due to the fact that most of the world scholars invited were not able to come and participate in the Conference. The resolution adopted in the Conference is reproduced below :-

"The Seventh World Buddhist Council announced to be held in Srinagar from 28th to 31st July (1971) could not take place as the full representation of the world scholars did not exist in the meetings.

So the present participants while discussing preliminary problems, resolved that the Council be held now at a place and on dates to be announced later on".

The Buddha Jayanti and other allied functions, it is hopsd, will in future be held under the auspices of this Centre.

Sharada Peetha Research Centre,
Karan-nagar, Srinagar, Kashmir, India.
28th May, 1972,
(*Pūrnimā, Buddha Jayanti Day*).

Dr. R. K. Kaw
Hon. Director & Gen. Editor.

BUDDHA JAYANTI CELEBRATION
(PROCEEDINGS)*

The Centre celebrated the Buddha Jayanti on Sunday, *Vaishākha Pūrnimā*, the 28th May, 1972, at 6 P.M., under the auspices of the World Buddhist Centre (set up there), in two sessions. Tht first session began with the garlanding of the portrait of Lord Buddha and ended with the release of the *Buddha Jayanti Number* VIII of this Series. Shri Gopi Krishna, a scholar and an authority on Yogic Culture of India, was specially invited to speak on the occasion, besides others.

Tributes to this great son of India were paid by a number of speakers including Dr. R. K. Kaw, Shri J. N. Ganhar, Shri D. N Dhar and Shri J. L. K. Jalali. Dr. Kaw threw light on the high principles taught by the graat teacher and Shri Ganhar dwelt at some length on what a great hold Buddhism had on the people of Kashmir for centuries and how the Buddha was accepted as one of the ten incarnations Lord Vishṇu.

A note-worthy feature of the function was that a paper on the Buddha by the great Shaiva philospher, Swami Lakshman Ji, was read out at the meeting as the Swami Ji could not be present. It was pointed out therein that it had been our great good fortune to have had so many great souls, like Lord Buddha, Shankarāchārya, Utpaladeva and Abhinavagupta (to name a few of them only), born in India, after the Vedic seers and sages. Lord Buddha and Mahāvira were the first to concentrate on the problem of human suffering. The Buddha taught people to follow the path of righteousness and act on the ethical and moral law (*dharma*), pursue the path for enlightenment (*bodhi*) and have association with great souls (*samgha*). Another paper received on the occasion was on "*An Astrological Synopsis on the Life of Lord Buddha*", by Shri Vishinatha. According to him "*Buddha Pūrnimā*" day has a special importance because it was on that very day that this great

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*By Prof. J. N. Ganhar, Gen. Secretary, Sharada Peetha Research Centre, Sgr.

'spiritual leader' and 'the founder of an encient religion' had his birth, his enlightenment and his salvation. As a result of the particular grouping of planets at the time of his birth, termed as "*Parivrāja* or *Sanyāsa Yoga* of the highest calibre", he was destined to be a world teacher and the founder of one of the world's greatest faiths, viz. Buddhism.

Shri J. L. K. Jalali revealed that years ago a three-acre plot of land at Rajabagh, Srinagar, had been allotted by the Maharaja's Government of the State for a Buddhist Centre. He expressed the hope that this World Buddhist Centre would be established at that place. Shri Dina Nath Dhar dwelt on how Buddha Jayanti was celebrated in Tibet and China. Shri B. N. Shastri recited a poem in Sanskrit on the Buddha. Shri Shyam Lal Saraf, Ex-Minister of the State, who presided over the meeting, paid glowing tributes to the great teacher for the immense good he has done to humanity and said that the great seers and saints of all religions deserved our respect and homage.

At the second session, Shri Gopi Krishna spoke on **"To what extent has the Yogic Culture of India caused a world-wide interest in the West"**. Shri Gopi Krishna who has a large following in western countries, has recently returned from a tour of Germany, Italy, Switzerland and other places. He said that he had found that there was a crisis of conscience in the West because the material advancement which had come about in the West as a result of Science and Technology, had failed to satisfy the people and there was an intense urge for spiritual advancement.

Mr. John Hughes, a Candian Scholar, now conducting research in Kashmir Shaivism, paid a handsome tribute to the learned speaker and said that he had made a very correct analysis of the situation in the West. Both Shri Saraf ond Dr. Kaw who early introduced the speaker, said how Shri Gopi Krishna had been doing his work unostentatiously and quietly for so many years and how it had won great acclaim and appreciation in the West. Dr. Kaw pointed out that Shri Gopi Krishna's works have been published not only in English, Hindi and Urdu, but also in German, French, Italian and Dutch languages. He mentioned *'Kundalini,' 'Biological Basis of Religion and Genious', The Shape of Events to come'* and *'From the Unseen'* among the publications of Shri Gopi Krishna,

(*Contd. on P. 17*)

INTRODUCTION TO YOGA

(Based on the paper—"Yoga with Exercises,"'— by Dr. R. K. Kaw, read on Japanese Young Peoples' Group Seminars, held in Kashmir University, in July and August, 1971).

Rise of Yoga system and its spread in Asian countries : Patañjali is the traditional founder of the Yoga, in India. The word '*Yoga*' literally means 'union', *i. e.* union or the communion of the individual soul with God or the Universal Soul, through concentration and meditation. Patañjali uses the word in the sense of spiritual effort to attain perfection, through the control of the body, senses and mind, and through right discrimination or concentration, etc. It therefore means spiritual action or practice. Patañjali *Yoga Sūtra* is the first treatise on Yoga. It is divided into 4 parts :

(1) *Samādi-pāda* (dealing with the nature and aim of concentration) ;
(2) *Sādhnā-pāda* (dealing with the means to Samādhi),
(3) *Vibhūti-pāda* (dealing with the supra-normal powers which can be acquired through Yoga) ; and
(4) *Kaivalya-pāda* (dealing with the nature of liberation, *Mokṣa* or *Nirvāna*).

Patañjali Yoga is also known as *Rāja Yoga.* In the text Yoga is defined as the cessation of the modifications of *Chitta* (*Yogaś citta vṛtti nirodhaḥ*); *Chitta* is the triple internal organ (*antaḥ-karaṇa*)- *Mana* (mind), *Buddhi* (intellect) and *Ahaṅkāra* (ego). This cessation is achieved through meditation or concentration which is also called Yoga (*yogaḥ samādhi*).

The twin Sāṁkhya-Yoga systems are undoubtedly the oldest systems of Indian philosophy. There are references to Sāṁkhya-Yoga in some of the Upaniṣads, like *Chāndogya*, the *Praśna*, the *Kaṭha* and the *Śvetāśvatara*. The development of Yoga system precedes the age of Buddha, since Buddha is said to have practised Yoga. There arose a number of schools of Buddhist thought (in India) before the first century B. C. Four of which are the chief Buddhist school ;

Utility of Yoga in the Modern age of Science: The Yogic system was known in India from remote ages, not only as a means of developing human personality, but also as a wonderful aid to scientific observation. It is well known that our great thinkers of the past entered deeply into the very core of things by means of Yogic processes. Yoga system has proved of great value in attaining to heights in the sphere of knowledge. By practising the three-fold Yogic method taught in *Yoga Shāstra*, a person is said to manifest his profounder faculty and to attain omniscience, all-penetrating grasp, along with many other supernatural powers as given by Patañjali in his *Yoga-sūtra* (Chap. III). Patañjali says that if the three processes of *Saṁyama*, comprising concentration (*dhāraṇā*) contemplation (*samādhi*) and meditation (*dhyāna*)[1], are rightly followed in practice, one is sure to obtain certain supernatural powers, as facts of experience, for instance (1) The knowledge of the past and future is acquired through *Saṁyama* over the three modifications (iii, 16)[2]. By the mental presentation of the impressions, the knowledge of previous births (iii, 18); (3) With reference to cognition, the knowledge of another's mind, i. e., from the mental presentation of the cognition (of others), results the knowledge of other's minds (iii, 19) (4) From the *Saṁyama* with reference to the shape of the body, its visibility being suspended, and thus its connection with occular light being severed. - there is disappearance. (Com.) From the *Saṁyama* with regard to the shape of the body, visibility of the shape becomes suppressed; and on this suspension the connection of the body with the light of (other people's) eyes ceases, and thence results the disappearance of the Yogi. The disappearance of sound, etc., also takes place in the same manner (iii, 2). (5) From *Saṁyama* in the sun the knowledge of the worlds, globular regions (*lokas*), the planets and the stars (iii, 26). (6) From *Saṁyama* in the moon, the knowledge of the starry regions, i.e., the knowledge of the position of the stars. (7) From the *Saṁyama* over the relation of the body and *Ākaasha*, results passage through space, from the acquisition of levity like

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1. Concentration (*Dhaaraṇaa*) is the fixing of the mind to a certain locality (*Ys* iii, 1). Contemplation (*Samaadhī*) consists in the uninterrupted current of cognition thereof (ib, 2). The same, enlightening the object alone, and devoid of its own identity, as it were, is meditation (*dhyaana*) (ib, 3). It is applied by stages (ib, 6). Its flow becomes tranquil from residual habit (ib, 10).

2. From *Saṁyama* over the modifications of *property*, *time* and *condition*, accrues to the Yogi the knowledge of the past and future (ib, 16).